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The AMERICAN McALL RECORD

VOLUME XXXI

MAY, 1913

NUMBER 3

Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

THE THIRTIETH ANNUAL MEETING of the

AMERICAN McALL ASSOCIATION

Will be held in

The First Congregational Church, Pittsfield, Mass.

Wednesday and Thursday, May 14 and 15

Keynote of the Convention—*RAISING OUR STANDARDS*

Chairman of Hospitality Committee

Miss Elizabeth D. Davis

Appleton Avenue, Pittsfield, Mass.

Saint Quentin is happy in having at last its own missionary after the considerable period which has elapsed since the removal of Pastor Dejarnac to another field. Pastor Barlet was installed in his new post on Sunday, February 9th, M. H. Merle d'Aubigné representing the Committee of Directors (Paris Board) on that occasion.

The Friday afternoon "Workers' Prayer Meeting," which for forty years has been the fountain of strength to all those who have had a part in the work of the McAll Mission, has now found its final home in the new building of the rue Pierre Levée, which thus becomes, though not the business yet the religious center of the entire Mission. It is pleasant to notice that this prayer meeting, as well as the Sunday service in the new building (at half-past ten) are included in the weekly announcement of all Protestant services in Paris on the cover page of *Le Christianisme au XXme Siècle*, the principal religious weekly of France.

There is now a group of some twenty-nine Boy Scouts in the new Building, rue Pierre Levée. On the occasion of M. Poincaré's inauguration as President of the French Republic the Boy Scouts of the Seine group (including those in our various halls) had their little part in the ceremonies.

The latest news from the Mission boats is that the *Bon Messenger* began to hold meetings at Saacy-sur-Marne on February 23, and the *Bonne Nouvelle* opened a series of meetings at Châlon-sur-Saône on the same day, after nearly two months of very fruitful work at Chagny, as will be seen elsewhere.

Pastor Benjamin Couve, a member of the Paris Committee and formerly pastor of the great Pentemont Church (Reformed) in Paris, lately resigned the active pastorate of that church to become chaplain of the House of Deaconesses, one of the most important institutions of French Protestantism. So closely has he entwined himself in the hearts of the people of Pentemont, however, that he has been forced to yield to their entreaties to continue in the presidency of the church council and preach for them once a month.

It is with deep regret—though hardly with surprise—that we learn that hard-working Mr. Greig, who to the duties of his Bercy Church and evangelistic work has for years past added the care of the St. Antoine station, has been forced to lay down his work for a time. He has been given an assistant in his pastorate, M. Bourquin, a theological student of Neuchâtel, and doubtless the Paris Committee has arranged for St. Antoine, where Mrs. Greig still keeps up her Mothers' Meeting and Young Women's work. A recent private letter from Mrs. Greig speaks hopefully of her husband's case.

If any person in the world have the gift of ubiquity M. de Grenier-Latour would seem to be that person. Within two months we hear of him as visiting the Semeuses of Vannes (Brittany) and Tourcoing (suburb of Lille, in the North) the halls in Lille, Amiens, Limoges and its various annexes, speaking "several times" on each of the two boats, preaching in the

"temple" at Dijon and that of Paris-Plaisance, yet he finds time to write letters and articles, as subsequent pages of this number show.

"Seeing the Y. M. C. A. room lighted one evening when I was at the rue Pierre Levée," writes one of the Paris workers, "I went up and had a most interesting talk with the Vice President of this branch. He is a very nice, earnest fellow, thoroughly alive and most hopeful about the work. A committee of Patrons has just been founded under General d'Ambouix de Laubont, late Chief-of-Staff of the French army."

Those who have followed the devoted work of the late Pastor Mabboux and his sister-in-law, Mlle Maigne, during the years of their labors in Corsica, Boulogne-sur-mer and Alfortville, will sympathise with Mlle Maigne and Mme Mabboux in the death of their mother, Mme Maigne, which occurred in the latter part of January.

An extremely interesting series of articles is running through the numbers of the little French monthly *Le Bon Messenger*. They are nothing less than the Rev. S. H. Anderson's reminiscences of his journey in this country, when he came hither some twenty years ago to represent and plead for the McAll Mission. M. Anderson has a fine vein of humor, by which he gives many pleasing touches to his memories, which, however, always seem to have been most delightful and sympathetic. We advise every reader of the RECORD who does not already take *Le Bon Messenger*, to subscribe for it (through Miss Harvey, if her Auxiliary has no Secretary of Literature), taking care to ask that the subscription date back to the first number of *Mon Voyage en Amérique*, by the Rev. S. H. Anderson. The subscription is 35 cents a year.

The Mission will sadly miss the devoted services of M. Alfred de Rougemont, of Rochefort, who has been for nearly thirty years particularly useful in collecting money for the work, not only in France, Alsace and Switzerland, but also in Germany, but who now feels compelled to resign.

THE GROPING SOUL OF THE PRESENT-DAY FRANCE

That the workers in the McAll Mission are among the very *élite* of French Protestants is constantly asserted not only by our Field Secretary, who knows them well, but by casual visitors from America to the Mission. A signal instance of the fact appears in the little monthly *Le Bon Messager* for March, where Pastor Arnold Malan, long in charge of the work at Desvres, lately transferred to Nice to take up the work of the regretted M. de Saint-Vidal, has an article entitled *Une Manifestation de l'Âme Contemporaine*, which would be worthy of a place in a literary periodical of the highest class. It is a review of the works of one of the younger French poets, Fernand Gregh, born in Paris just fifty years ago, who in exquisite haunting verse reveals the soul of present-day France. The keynote of his thought is "I know not." With the most intense love of nature, the most vivid sense of "the whirlwind of life," by which he feels himself carried away, the most acute consciousness of the need of God, yet the most utter agnosticism as to His existence, without moral energy, almost without will, "I live, I move onward, I love things"—"good, bad, I know not"—he is as M. Malan says, "like one lost in a forest, knowing not his way, penetrated with melancholy, yet resigned to remain lost." Remarkable picture of the soul of present-day France! And yet the outstanding impression of Gregh's poetry, as of the utterances of almost any man or woman one may meet to-day in France, is that these souls, so lost in doubt, bewildered in ignorance, hurried away by the rush of "this rapid time," are yet trembling on the verge of sight, of knowledge, of decision; that it needs but the touch of a friendly hand, the sound of a believing voice to open their eyes to the knowledge of God, their souls to the love of Him. Every day's experience of the workers in our boats and halls and automobile proves this to be true. Almost every book and magazine that comes from the presses of France shows this to be true: that now, *just now*, is the hopeful moment for France. If only we who love her had the Christ-like sympathy to perceive this, the self-denial to act upon it, what a golden harvest might be reaped for our Lord in France *just now!* We have not even to pray that he would send forth laborers

into his harvest; the laborers are there, Frenchmen of France, burning with zeal for the Lord's work, if only we will give them the means to go forward in that work—the boats, the halls, the automobiles, the material outfit which will enable them to proclaim, through all that wonderful country, that *knowledge* for which alike the most brilliant and the most uncultured souls of France are groping, the knowledge of God, “that word once so clear and now to us so obscure,” as Gregh writes, “but which, in the darkness in which we are wandering, is still the most *golden* word mortal lips can utter!”

“THE SCHOOL OF GOD”

J. SAINTON

In the middle of last May we came to Vannes, one of the centers of Catholicism in Brittany. We opened our hall on Whit-Sunday, and it was crowded to excess. It was not without some little apprehension that we began work with our hall for the first time in the midst of a population that had never before had the Gospel brought to them, but we were cheered by the intuitions and indications given us from above, recalling to us, as they did, the experiences of the Apostle Paul when he was guided, without having decided before or even having foreseen it, to take the Gospel into Macedonia. A series of events clearly showing the finger of God brought us not only to this town of Vannes, but to the spot which we occupied during four months, outside the town, on the Promenade de la Rabine, close to the largest working-men's quarter.

Many have here been enlightened by the Gospel, and many have borne testimony to this fact. “I have learnt more,” said a man, “since coming here than during all the fifty years of my past life.” He exhorted the young men in his neighborhood to attend the meetings. “It is only there that you will learn to truly know God, and you have each one need of God in your lives, for you know not what awaits you.” Several women have likewise understood the Gospel of the Grace of God, and have set their faces towards the Light. A large number of young men have also come to hear us. One of them said to me: “The other day we were discussing the

meetings, and there are five of my comrades who wish to become Christians; your meetings have so helped us, and have persuaded us that you bring the truth. I am truly sorry to have to leave to continue my studies, but I look forward even now to the Christmas vacation, when I shall have ten days in which I can attend your meetings again."

A very encouraging fact is the success of the meeting for Bible study, which we began two months after we opened. This meeting enabled me to measure the extent and the depth of the work of the Spirit of God in the hearts of the people. Each person is provided with a New Testament, all the same large-type edition, so that it is easy to find the references. At each meeting I take up a definite subject, pointing to and reading the various passages bearing upon it. It is a joy to see with what eagerness the good people, who have never before in their lives had a New Testament in their hands, look out the verses, and follow the reading and the explanation.

We had made good progress in our Bible studies, when a letter from the landlord informed us that we must give up the ground in four days. Our lease was ended, but it had been agreed that we might renew the lease. It was the 10th of September. I went to the landlord, and asked him to let us remain till the end of the month. "No, I cannot; I must have possession of the land by the 15th." "I cannot clear out so soon." I said, "I must have time to turn around." So I got five days more—till the 20th. We had thus time to end our meetings on the following Sunday, and to move directly after. I should add that the landlord is a most agreeable man, who, while forcing us to leave his property, never was anything but kind and obliging, though I cannot say this of his friends. I shall always feel grateful to him for having been the first to let me have a site for our hall in a town that is wholly clerical; he thus helped us to open the door for the entrance of the Gospel here.

Now we had to find another site. I knew of a good one, and had previously made inquiries about the owner of it. "Is the landlord a clerical?" I asked. "Oh, not in the least; he is a business man, and a Freemason!" I took good note of this. The morning we had notice to quit I was at this man's house

ten minutes after. “Can you let me this plot?” “Why, certainly,” was the answer. “Do you know for what purpose I need it?” “Oh, yes, I know all about you; I pass your hall every day.” So the next day we went together to the place and agreed upon the terms and signed a lease for six months. Two days after I saw him again and he had already had a visit from two clericals, to whom he replied, somewhat mischievously, “What could I do? I belong to their association, and I had to do my duty and give them a lift!”

It was indeed a great boon to secure this place, for now our hall is in the very center of the town—two steps from the Hotel de Ville, opposite the Grand Hotel de Commerce. We could not have found a better position.

* * * *

Several weeks later M. Sainton writes:

Our meetings give us real encouragement, not only from the point of view of the seriousness of our auditors but from that of their number as well. I have had to enlarge the Salle by opening into it the two small chambers which served as the guardian’s quarters. This makes it nearly a third larger, and a room for the guardian has been fixed up outside. The Salle is filled and on Sunday evening is too small. Persons stand by the door and even on the porch. We have done no advertising but former attendants are bringing their friends and neighbors with them.

Our auditors are working men and among them there are many women, too. This is encouraging, for we had feared that in a town so Catholic the pressure of the priests would keep the women away, menaced as they are with the fear of forfeiting absolution in the confessional at the time of fêtes and with the further fear of seeing their children deprived of the lessons of the catechism and of their first communion. The Breton character has been disclosed in connection with our meetings. It seemed as though threats might hold back those who had begun to enjoy the liberty of the Gospel. But I must say that up to now we have not had so much as a breath of serious opposition on the part of the clergy. I have not allowed myself to be drawn into any aggressive controversy, and while among our auditors there have been from time to

time ecclesiastics who seemed to have no other intention than that of suppressing our words, these men have heard nothing except the preaching of the cross and of the glory of Christ, the singing of His praise, appeals to turn to the Saviour and to practice His divine teachings. However, I have not neglected to display in full light the word of truth.

I have taken up again, as at our station on the promenade, my Wednesday biblical studies. About eighty persons attend these studies. Nothing is so interesting to our serious-minded auditors as this class, which enables them to enter, as it were, into the sanctuary of God, to hear his voice, to contemplate Him in His beauty and to receive the incomprehensible treasures of grace in Jesus Christ.

The day following one of these studies I met in the street the excellent man who had said to me one day, "I have learned more since coming to your meetings than in the preceding fifty years of my life." Saluting me gratefully, he made this truly touching remark: "I do not call your gatherings meetings, I call them the school of God." It is that exactly which I am longing for. For a people as unfamiliar with the word of God as this people of Brittany, precisely what is needed is a school where shall be taught line upon line the primary rudiments of truth, faith, salvation, the Christian life. I note already among the regular attendants at our gatherings twenty to thirty persons who seem determined to be taught personally and for whom it is necessary to organize something permanent if we must quit Vannes with the Semeuse. The question will come up before long as to how to meet the needs of our new converts without interfering with our itinerant mission throughout the region at large. The automobile work is opening the way on all sides. I discover, as I go from fair to fair, a welcome for the Semeuse awaiting us in many places. Already there are a dozen important localities to which we might now transport it, where the Gospel has never yet been preached except from my automobile pulpit. This work of preparation calls, with the briefest possible delay, for a work of conference to follow. Or rather, as said the sterling man of Vannes, it is necessary to open in many places "schools of God."

WHY ANOTHER "NEW BUILDING?"

[It is welcome news that the fund for a new hall for Pastor Merle d'Aubigné is steadily climbing up, though it still falls short of the requisite thirty thousand dollars. The following extracts from a letter from M. Merle d'Aubigné are strong arguments for the immediate completion of this fund.—EDITOR.]



REV. HENRI MERLE d'AUBIGNÉ

Last Sunday it was raining inside the hall, and we are continually obliged to have bits of boards stuck into the floor to stop the holes. Besides this, the environment is exceedingly unpleasant, and in summer the smell of the stables—three or four yards away—is suffocating. We also need more room. On Wednesday evenings, when the two rooms are taken up with the industrial class (and I do not like to step in while

one of my lady workers is speaking) I have to rove about in the wet or take refuge at the chemist's until the meeting is over. One of my daughter's friends, Mlle Boudon, daughter of a well-known banker in Paris, has proposed to go to the rue Nationale once a week to teach the girls flower-making and offers to sell these flowers among her friends and let the girls have the profit. Her only free evening is Wednesday; now this is the day when our scouts have their weekly meeting. We take them in two classes; whilst Mr. Gibson prepares one patrol for their second class examination, I read or speak to the other boys. Now this evening, having to give the small room to Mlle Boudon, we shall have to squeeze six boys and a young man into a closet that is not four yards square. Fortunately Gibson is a good-natured fellow. Besides, when our boys are drilling, they take up the whole room and if, as is most probable, there are thirty or forty within a few months, we shall simply have to stop drilling for lack of room. I just mention these facts to show you in what a stress we find ourselves.

* * * *

There are people, I dare say, who might declare that "a shack" like the one that we have been using for the last 30 years is quite sufficient for rescue work, and that it is extravagant to construct for such a purpose a building worth \$30,000. Now it was quite true a few years ago, when communications between the Gare d'Ivry quarter and the rest of Paris were exceedingly slow, that the people who congregated here belonged to the poorest class, and had a tendency to migrate when they or their children could get skilled work. But the opening of the Metropolitan Railway, that has a station only 200 yards away from our hall, has changed all that. A workman can now go from any point in Paris to any other point, paying four cents for his return ticket. It is therefore no longer necessary to live geographically near to one's work, and I have noticed the fact that, for instance, the fathers of my scouts are nearly all factory hands or skilled workmen, their sons are, most of them, apprentices, carpenters, engineers, printers, curriers, etc. The ragpickers, who were numerous in the district 20 years ago, have almost entirely disappeared.

Two other municipal events will also bring the district to a much higher level. The City of Paris has just bought the *Cité Jeanne d'Arc*, the monster tenement that contains a population of between 2500 and 3000. It is partly going to be knocked down and partly transformed. Up-to-date working men's dwellings will be erected on the site and on the neighboring lots. This, of course, will bring in a population of respectable working-class people. Besides this, it has been arranged between the City of Paris and the Government that the fortifications are going to be pulled down and that the *zone militaire*, a strip of land of 300 to 400 yards wide that encircles the fortifications around Paris, will be made entirely or partly into parks. This also will be a great benefit to the district, as we are very far from any pleasure grounds.

For all these reasons I sincerely believe that the social status of the people will be bettered, and that consequently it is absolutely imperative that we should have better means of influencing people of a higher level.

THE SEMEUSE OF THE TARN

S. DE GRENIER-LATOURE

The little town of Carmaux (Tarn) where one of our *Semeuses* is now located, has about 12,000 inhabitants. It is an important industrial center, mines and glass works giving occupation to a goodly number of persons.

Workingmen constitute the large majority of the population. They are socialists and for many years have been sending M. Jaurès, the famous socialist orator, to the Chamber of Deputies as their representative.

Before the bringing of the *Semeuse* to this town the Gospel had been faithfully proclaimed there, first of all by M. Royer in 1882. The workingmen were forbidden to attend these "heretical" meetings under penalty of losing their places in the mines or the factories. These threats had their effect.

Several other attempts followed, neighboring pastors being enlisted in the work. M. Tricot was there from 1894 to 1897. Under his ministry the work was re-established and extended even to important outlying villages. His preaching was attended by genuine conversions.

The evangelistic commission of the Free Churches, desiring to make a new effort in a place which now seemed more favorable to the Gospel, the *Semeuse* was removed thither in October, 1911, in response to this desire. Speakers were sought who were men of conviction and who knew how to win the sympathy of crowds.

From the first evening the salle was filled. It was feared that some disorder might arise in this atmosphere, saturated if not with anarchy at least with militant socialism and unbelief; but the first meeting passed off quietly and since then the meetings have never been disturbed, although they have been held three or four times a week.

During the winter of 1911 three series of meetings drew many attentive auditors. A large number of people bought New Testaments and copies of the hymn book. They sang much and well at the meetings.

The gatherings, suspended during the vintage, were taken up again last October with the same enthusiasm and interest. The original curiosity had given place to the needs of the soul. People ceased coming just to see and hear the speakers; they now came to hear and to receive the word of God; and if the numbers are not quite as many as at the beginning, nevertheless, there have steadily been between eighty and one hundred and sometimes more.

It is difficult to appreciate the influence exerted by these meetings in the midst of a population buffeted between all sorts of political and fanatical currents. Notions of liberty seemed to have conquered the majority of the workingmen, but what was needed was that liberty itself should make them free. For how much of ignorance and prejudice and even fear are to be found among even the more advanced and courageous of these men!

For the little group of believers lost in the mass of the population, the campaign has been an opportunity for renewing faith and hope. They have come to understand more clearly that the Gospel proves its power in transforming the individual and in making his heart alive to God.

Everywhere there are souls that aspire toward God and experience a vague need of salvation. There are such at Car-

maux. Thanks to the preaching of the Gospel in the *Semeuse* they have been brought into the presence of the Saviour and enabled to decide for Him.

Divine worship is celebrated every Sunday, attended by an average of sixty persons. Even those who have not made a definite choice are not necessarily hostile. Many such have experienced emotions which they will never forget.

Many unbelievers who came merely to hear the speakers have rendered testimony to their sincerity and to the disinterested character of their efforts, and if they have not accepted the Gospel they have at least had the opportunity of listening to other apostles than those of the type of the atheist, Sebastian Faure.

Nothing is ever lost in the realm of nature, no more can anything be lost in the realm of the soul. The grain of wheat falling into good ground will produce a hundred fold. We cannot forget that in many families there are now copies of the Bible, tracts, leaflets, etc., powerful witnesses of the love of God for men. Nor can we forget that outside of the ordinary meetings held in the *Semeuse*, the evangelists who came to speak have also had many conversations with the people, visiting in their families—especially among the sick—and holding themselves at the disposition of all who feel the need of knowing God and His consolations.

One touching incident: Last June the location of the *Semeuse* was changed, the work being entrusted to three or four workingmen. One of these made himself remarked for his zeal and seriousness. When he came to present his account, he said, "I deeply regret that my position does not permit me to refuse any remuneration, but I need this for my family. I may, however, at least surrender a part of it. Give me one franc a day less than you give to my comrades, for I desire to bear witness to my gratitude for the good that you have done me through your meetings, nor am I the only one, believe me, to recognize the sweet influence of your messages."

May God put it into the hearts of those who believe in Him and who enjoy the good things of this world to consecrate these to Him for the advancement of His Kingdom!

THE YOUNG GIRLS AND THE CHILDREN IN THE NEW BUILDING

KATE C. LATHAM, *President of the New Brunswick Auxiliary*

The first meeting held in the new hall of rue Pierre LeVée was the "tea of welcome" given to the girls of the "Christian Union" on the rainy Sunday afternoon of December 15th. M. and Mme Beigbeder welcomed the one American very cordially, and before the meeting began conducted me all through the building, into the well-appointed rooms for all the branches of the work, so full of light, air and cheer, in a city where, in the crowded districts, such are rare for any, much more for the poor, who toil often in closets and darkness.

There was the room for the Young Men's Christian Association, with its gymnasium, baths and court; there was the girls' room, where they were now gathered, so large and fresh, hung with charming decorations in living green, and above a delightful terrace, all their own, where they can play when the weather becomes fine and warm. There was the spacious Sunday School and mothers' room, and above them all, on the top story, the apartment for the missionary, M. Monnier, and his wife, who are to make a pattern home and spread the spirit of home through the building. M. Beigbeder, who had largely planned it himself, showed me through it all with manifest delight.

I sat at the upper end of the hall with the guests, very near the speakers, with the full view of the girls' faces. Very happy they were. Mlle Rey, the Bible teacher, who calls the girls hers, sat by me for a little and I felt at once a chord of sympathy and understanding with this very dear and attractive person. She is tall, large and handsome, with a charming French manner, through which her sincerity and force and spirituality simply glow. The girls must love her and know they can lean on her for help. One feels that her heart must be as big, as generous, as her noble proportions.

The girls, numbering about fifty—perhaps more—were from fourteen to twenty-five, working girls, milliners, dress-makers and perhaps shop girls, but all nicely dressed and not overduplicate looking. Of course, they were at their best that afternoon and responded to the hearty welcome they received

with rapt attention and very sweet singing. There were several addresses, M. Beigbeder leading, and with the deftness of the French, he made reference to the American to whom all would render recognition, as the representative of those friends on the other side to whom their debt of gratitude was due that afternoon. It was really very graceful and embarrassing, for in all propriety I should have responded for the Auxiliary and told them the thankfulness and joy in our hearts that they had come to their own that afternoon, and how their comfort, benefit and pleasure would gladden those who had hoped and worked for them.

But there I must sit, quite dumb, with only smiles of assent and sympathy, for it was beyond my limit to make an address of even a few words in that apparently easy flowing French. But after all they heard enough and were no doubt equally if not better satisfied with somebody's silence, for there were three long talks, by M. Beigbeder, M. Monnier, the pastor of the new building, and M. Cresseil, former pastor of St. Maur, now merged into this.

Greatly in earnest and eloquent as these Frenchmen are, these addresses held the attention marvelously, for they were far longer than our audiences of young folk are used to. If I were to draw a comparison it would be to give the advantage, in concentration, to these girls. There is a discipline and courtesy in their bearing that is striking. They are receiving a rare privilege, and the best of it is they know it and are glad and grateful. There was no levity, only sweet cheer, and it was as if the gentleness of the Holy Spirit rested upon them.

Outside was the ceaseless tramp of the restless city and under that roof was a refuge from that weariness and worldliness, and a place of safety for these young lives, cast into the vortex of evil.

As I write this I see again the swirl of life in the boulevards and streets of Paris—the mad rush, the imminent danger in crossing one of the thoroughfares, and in recognition of the risk the little islands of refuge in the midst of the streets whereon one can take breath for the next perilous adventure of the crossing. And it seems a figure of life applicable just here. These girls have to make their way through similar conditions,

temptations surging around them. Thank God for the "island refuges," these meetings in the midst of toil, where there is peace and safety and help for the next passage!

After the singing of those sweet hymns, their simple and yet stately airs, like gentle chorales, the girls and their friends went below to the *salle-à-manger*, where tea and exquisite biscuit and cake, *petits fours*, refreshed and delighted them, while they talked and mingled freely with each other. I went out into the darkness and rain from that scene of brightness and warmth under the escort of the courteous Director. It was vain to try to express what I felt. Gathered up in my heart I felt the joy of those who at last see a work for which they have toiled and prayed launched upon a sea of activities.

The children's fête was held on January 5th in the great Salle, holding five hundred—a beautiful hall,—light, spacious, tasteful in soft tones of cream and gray, with fine ventilation. It was filled to its utmost capacity, the gallery lined with standing figures and many on foot below. The children occupied the middle and their elders, parents and friends, were on the sides and in the galleries. In Paris, New Year's Day is the time for gifts and Christmas is a religious festival. This has, no doubt influenced the time for the great fêtes, for all the Christmas trees run over into the new year, and there is nothing odd to anyone in it. Nothing could be sweeter than that the living service to issue from it should flow from the sweet source of Christmas joy.

On the platform stood a tree that towered to the roof. Before its myriads of candles were lighted it was resplendent with oranges and festoons of gold. Many took part in the ceremony of lighting the candles, an enchanting occupation, and as the lights grew on the tree they were lowered in the body of the hall. Finally, to cap the climax of splendor a Boy Scout set off illuminations in the different branches and the effect was brilliant, indeed—pinwheels spinning, sending off their streams of flame and all the boughs outlined in strings of light. It was the finest tree I have ever seen, and the children sang, from the tots to the Christian Union girls, and the chorus of the Y. M. C. A. Then came the hush of prayer and the tactful addresses of Messrs. Monnier and Cressiel, for here

with the children of the old hall were those from the old parish of St. Maur, of which M. Cressiel was pastor, now merged in the new Pierre Levée work. Again and again, echoed and re-echoed, came the story of the Babe of Bethlehem, making all childhood sacred forevermore.

In the morning there had been a service led by the Director to welcome the new congregation and to instal M. Monnier formally as its pastor. Thus 1913 opens for our new hall, set on a busy thoroughfare, a center of life and light!

From that early service of prayer and consecration to the afternoon celebration and the joyous Christmas carols the crowds had been coming and going. There will be continued calls upon all its resources.

There are willing hands and hearts, but these are human agencies God is going to use here and everywhere with all their human limitations of weariness, discouragement and lack of means. The work has just begun, its work and ours. Shall we not be praying instantly, upholding the hands, strengthening these feeble knees of our allies by faith and sympathy, that in the future we with them may share in the joy of reaping these full sheaves?

LIGHT RADIATING FROM RUE PIERRE LEVÉE

That the new building in the rue Pierre Levée would become the religious center of eastern Paris was one of the hopes with which that building was undertaken and already, at this early day, this hope is proved entirely justified. The *Foyer de la Jeune Fille* (Working Girls' Home) requested the use of the large auditorium for their Christmas fête. Certain meetings of the great Temperance Campaign which was carried on in Paris in February were held in the large hall of this building.* Even more recently the Christian Association of

*Concerning this meeting M. Merle d'Aubigné writes, February 19th: "We are now having a temperance campaign in Paris, headed by M. Green, an Englishman who has settled down at Chexbres in Switzerland and who brings over every year a gang of converted drunkards to give a good example to our people. There have been meetings at Grenelle, at the Alcazar d'Italie near the rue Nationale and elsewhere; but this being the tenth Green campaign in France, it has been solemnized in a particular way. Two important meetings were arranged for, one to be held this evening at the Hotel des Sociétés Savantes (Building of Learned Societies) near the Sorbonne; the other was yesterday

Women Workers and the Christian Syndicate of Women Workers (corresponding in certain respects with our Consumers' League but with much more pronounced coöperative features) held a joint meeting there. Below will be found some extracts from Mlle Savary's report of that meeting. When forwarding it M. Merle d'Aubigné wrote: "The hall was packed and the lady patronesses, Mme d'Abbadie d'Arrast, Mme Raoul Sautter and others were highly pleased with the building and have asked that their association be allowed to organize classes in stenography here for the young women connected with the 'syndicate.' Their wish has been granted." Mme Raoul Sautter, it may be added, a prominent woman and wife of the nephew of our late honorary President, M. L. Sautter, is Secretary of this society.

Again on March 9th the building was the scene of a rally of Boy Scouts and cadets of the region of the Seine, M. Beigbender presiding and Pastor Jean Laroche, General Secretary of the Sunday School Association, and Pastor D. Monnier, "director of the work of the rue Pierre Levée," being the speakers. After the meeting the boys were invited to partake of a collation.

In addition to these three important societies which have been glad to avail themselves of our building, and with what happy influences upon the people of that great quarter! overtures for the use of the large auditorium for public meetings have already been received from other societies. Evidently this new building bids fair to be a "lighthouse," shedding its beams over a vast extent of Paris. How M. Sautter would have rejoiced in the thought!

In the city of Epernay, on the Marne (which our *Bon Messenger* visited some eleven years ago and again in 1911, as described in the RECORD for October, 1911), in the midst of the champagne district, there is one Protestant church of 350 members (116 families), scattered in 33 towns, villages or hamlets, of which the most distant are 45 kilometres from Epernay in various directions.

afternoon at the new Central Building, which is coming to be considered among workers in Paris as the center of evangelistic work. There was a fine audience that would have rejoiced your heart."

A McALL PRAYER MEETING

LAURA MAXWELL

St. Etienne, in the Department of the Loire, France, is a big industrial city possessing no tourist attractions but with numerous mines and factories, making it an important railroad center. It is between Lyons and Bourges or Tours and for us the night stop on our journey from Grenoble to Le Puy. To friends of the McAll Mission it has become known through the active work there of Dr. Hastings Burroughs.

One night only—a Friday—could we stay. Would there be any chance of seeing the Mission at work? A note to Dr. Burroughs brought a quick and cordial response. Friday was their prayer meeting night. We would be welcome. At the station the good doctor greeted us and a little later he came to the hotel to accompany us to the McAll hall.

The evening was rainy; smoke from the many factories rested heavily upon the town; the treeless streets were wet and ill lighted; long rows of low, ugly shops stretched along the narrow pavement. Everything looked desperately gloomy and monotonous, the effect being decidedly depressing. "It will be a small gathering," said the doctor, "on account of the bad weather and the season. Our other hall is closed."

Our visit was to Salle Brooklyn, located in a central position on one of the main thoroughfares, rue de la République, and even before entering we felt its welcome in the bright light which shone out through the red window curtains. The door opened easily into a cheerful interior. More red curtains and banners, a book shelf or two, some hat and overcoat trees, several tables and a small organ; on the walls hung illuminated texts of promise. The contrast with the street outside was overwhelming. No wonder the chairs were nearly all occupied! It was our first cozy attractive scene in St. Etienne.

It seemed a large prayer meeting company. If so many attended in August on a rainy evening, what was to be expected when the nights were cool and clear? We had been told that this was the prayer meeting of believers—the Mission's well-spring of spiritual power—not an evangelistic meeting with passers-by all invited in. Our coming had not been announced.

"And who leads these meetings?" we had asked. "My faithful co-workers, fruits themselves of the Mission," had been the reply.

That evening was August 30th and the subject the "Constancy of the Christian," based on St. Luke's Gospel 9, 57-62. The leader was a stalwart man, a mason by trade, "converted," said Dr. Burroughs, "like Cornelius, with all his household." His talk was simple, direct, searching, recalling their early vows and intentions—referring to their special temptations and inquiring as to their present constancy in the Christian life and conduct. When he finished, others spoke in quick succession along the same line of thought, reminding each other of the necessity for constant vigilance and of the great rewards of faithful perseverance. Miss Burroughs played the cabinet organ and the hymns were heartily sung.

Eyes had been fixed on us, such evident strangers from a foreign land, and at the close of the addresses Dr. Burroughs made the introduction, speaking of us as friends of the *Mission populaire* from America, who came with greetings. He made no mention of the "gift of tongues," but there was no resisting those friendly, responsive faces. My reply was necessarily impromptu; but my home Auxiliary had provided me, beforehand, with greetings to be delivered to any and all of the McAll Mission audiences I might meet, and could I not draw on those unexpressed as well?

Taking First Corinthians 1, 2-9, as our greeting unto this Church of God which is at St. Etienne, I told them of the loving interest felt in them by so many American women, because they were our brothers and sisters in Christ.

There was no doubt of their pleasure in receiving the message. Protestants in France are still a people apart and it is not long since these St. Etienne Mission halls were disturbed, attacked even, nightly, while ridicule and the boycott are weapons still in use against those who attend them. The fellowship among their members is very real and precious and a message of encouragement and sympathy from women across the sea touched their hearts deeply.

Would they send a return greeting? Yes, truly! It was a woman who rose to voice what nods and smiles silently but

unanimously expressed, and in the prayers which followed there were earnest petitions for God's blessing upon their "fellow laborers in the Gospel of Christ" in America.

St. Etienne has many silk mills and some families, formerly attendants at this McAll hall, had come over to my home town to work in our mills, and with these I had maintained friendly relations—a further bond of fellowship and subject of conversation. Since then still another bond has been formed, for a Bible class of working girls in our Easton Young Women's Christian Association has begun a correspondence with the branch of that Association in Salle Brooklyn.

Dr. Burroughs writes recently that "another hall has been opened in another quarter of the city, to act, by and by, as a feeder for the central hall, when the people shall get interested and have confidence in us."

This consecrated leader has already won the city's confidence in himself as a good physician and a benefactor to the community. His name is inscribed in St. Etienne's Golden Book, where are enrolled those who have rendered important civic service in the past. Through his own initiative and untiring efforts an Industrial Lodging House for men has been established. Something sorely needed in that city. This home is purely a civic institution, not religious, and yet it affords an opportunity for personal work which the good doctor is quick to seize and use for the advancement of the Kingdom.

Only a one-night stop was ours at St. Etienne, but there is a joy in its remembrance never to be obliterated from our memories, while an immediate result not to be overlooked was the addition, through our Auxiliary, of a Life Member to the list of those of the American McAll Association. It was the acknowledgment of an eye-witness to the value and blessedness of the work of the McAll Mission.

We heartily recommend that St. Etienne, Loire, be put on every tourist's itinerary for a Friday night stop—and longer.

As soon as Dr. McAll's work was known, all the evangelical pastors of Paris gave him their support: several offered assistance. Dr. McAll provoked sympathy by his excellent qualities and his tact, and thus made many friends.

IMPRESSIONS OF A NEW YORKER

[From a Private Letter]

On Sunday I twice visited the splendid new Central Hall of the McAll Mission, in the rue Pierre Levée. Never was a gift more timely; never money better invested than in this fine expression of the religious, moral and physical needs of the gay French Capital. Sunday afternoon I attended, almost by chance, such a meeting as I have been seeking all winter. In the beautiful hall, steam-heated, lighted by artistic sprays of electric bulbs, I found a large gathering of neatly dressed *ouvrières*, a number of interested men, two or three soldiers and several handsomely furred "patronesses." The large hall with its comfortable "fauteuils d'orchestre," was packed with as happy, as bright-eyed a crowd of *refined* working girls as one might see anywhere in the world! The reunion was not really religious, but was a gathering in favor of "*Les Syndicats Chrétiens du travail féminin*." This is a Christian working girls' syndicate of which the employers are also members, and has for its object the amelioration of the condition of the working girls, the sanitary improvement of the shops, adjustment of all disagreements between employers and employees, etc.

The engineer, M. Beigbeder, presided and introduced Senator Réveillaud, who addressed a mixed audience of over 300 on "Christian liberty and the slavery of sin." The Senator is a remarkable man and his value to the McAll work cannot be overestimated. I have rarely heard any clergyman, outside of Northfield, who had such a grasp on biblical truth as this French Senator. He seemed to know the Bible by heart and his appeal for true Christian liberty was, indeed, eloquent and evangelical. It was quite an unusual sight to see such a man after the meeting going about among the people, calling the girls "*mes enfants*," and urging all to buy the little gospel of St. Matthew, sold at the door for only two cents. I was introduced to the Senator, who was very cordial and chatted with me in excellent English.

"What a blessed work is this which provokes such sacrifices and such examples of devotion!" writes M. de Grenier-Latour of the American friends of the Mission.

THE PRESENT SITUATION

[This extract from M. de Grenier-Latour's admirable address at the dedication of the new building last June 3d has been in type almost ever since, and crowded out from each of the three previous issues of THE RECORD. It has lost nothing of its value or interest during all these months; it is simply a matter of regret that our readers could not sooner have had the stimulus to work which breathes from these words.—ED.]

M. Grenier-Latour, the Assistant Director, confined his remarks to the present, first reviewing internal conditions, changes in the staff and other things, and, continuing:

“At the beginning of the year a heavy deficit of more than 45,000 francs rested on the Mission, and we contemplated ending it with an adverse balance of about 30,000 francs. Friends in America have come to our assistance to this amount, wishing that no financial anxieties should mar the celebration of our fortieth anniversary. We tender them our heartiest thanks.”

As for external conditions, he said:

“People talk of the ‘good old times,’ and never of the ‘good present time.’ We have just cause to speak of the latter, in view of the relief given to the Mission, and with reference to the external circumstances, which have never been so favorable for the preaching of the Gospel, while the minds of men have never been better prepared to receive it.

“I am well aware that the evils are great; the ravages of drink, of vice, of egoism and pride are all around us; but is it not clear that they have never been so vigorously attacked? Everywhere abuses are denounced, everywhere organizations are springing up to combat them. It is a critical time; not that the evils of to-day are greater than those of yesterday, but the means of conquering them are more numerous. When had we more liberty to spread our faith? When was public opinion more favorable? Even where the Church of Rome and the free-thinkers seemed omnipotent, sympathy for us has been shown. If only we could discern the signs of the times, we should understand that the Kingdom of God is around us, that it needs all our energies, and was never so full of promise.”

Next, asking, How has the Mission responded to needs? M. de Grenier replied in the words of the great French writer, Gaston Frommel:

"When nations in distress ask for peace and justice, it is in reality Jesus Christ for whom they ask. Justice, truth, holiness, incarnate in a Person, and thus capable of being believed in as we believe in and love a person — there you have the essence of the human soul's aspirations."

"Now the *sole aim* of the McAll Mission is to present to the people of France a Gospel, free of all traditions, simple in its statements, practical in its effects, incarnate in our persons. And as there can be no Gospel or doctrine or salvation apart from Jesus Christ, our efforts tend to bring each person, and the whole of each person, into direct contact with the Saviour.

* * * * *

"Here are a few of the facts which show that the heart of our people is not, as is too often thought, insensible to the call of God's grace. Generally speaking, we may say that wherever Christ has been earnestly taught, whether to audiences of socialist workingmen of agnostic views, or to peasants, or the mixed audiences of our towns, most of our hearers have shown surprise, interest and deep feeling."

M. de Grenier gave a number of incidents in corroboration of this statement. M. Sainton, the automobile evangelist, finds it very encouraging "to see people coming to us with bright, smiling faces to say that they have bought a Gospel some time before and are glad to have it. Their testimony encourages others on the spot to imitate them. Instead of the *mistrust* and *hostility* of the early days, we meet people who have *taken confidence* and *appreciate the good work* we are doing."

In Nantes some forty persons have joined the Solidarité after attending meetings in the portable hall. The *Bon Messager*, going over the route followed ten years before, found everywhere fruits of that passage, and saw still more precious results of the present work. In one town thirty persons joined the Reformed Church, in another several families united to read the Gospel and sing hymns after the passing of the boat. In a third, a master in a fitting school, who attended them all and bought a Bible, told of the joy and hope brought into his heart by the message of God's love.

Experiences in *La Bonne Nouvelle* were even more interesting and encouraging. This boat covered a district which had not been formerly evangelized, so to speak. From Dijon to Chagny, on the Midland Canal, it met everywhere with a hearty welcome. Several times the hall was too small to hold the audience.

At Paray le Monial, with its basilica of the Sacred Heart, the average attendance was more than one hundred and sixty persons, in spite of lectures and intimidatory means of every kind used by the monks. "We prefer your meetings," some said to us, "because you speak of the love of God and the love we should have one for another. We feel that this is true, and this is what we want." There are now few persons in this town who do not own a New Testament.

At another town there were crowds at the evening meetings and the schools, in spite of very bad weather. "And what attention, what emotion was shown on the faces of our hearers! Our boat stopped longer than was originally intended; and after its departure some forty persons, wishing to have regular meetings, hired a hall for this purpose and asked the nearest Protestant minister to preside."

Nor is edification or instruction neglected in the urgent interest of evangelization. "Some thirty or more young men" of Paris are weekly attending a class for the study of the Bible, "and it is encouraging to see them thus studying the Scriptures and seeking in them food for their moral and spiritual life. They will afterwards go into the fairs or the streets of our city distributing tracts on morality or Apologetics, accompanied by addresses or even lectures in the open air."

The young women, too: "About fifty young women, who are active members of the Association, take it in turn to preside over the religious meeting. New arrivals are more than surprised to see their companions, working girls like themselves, tell simply of their experience and their conviction. Among them is one with great influence over the rest, who formerly used to lead them astray, but now puts all her energy and intelligence to a better use. It is not rare when a girl has for some time neglected the Bible class, or given up her ideal, to see her suddenly return again, and on making inquiries we

find that she has had a visit or a letter from this Christian young woman."

M. de Grenier closed with a warm appeal which every one of us, co-workers in America, may well take home.

"Have we listened to this cry of humanity in travail, who seek and cannot find their King and Saviour? It rises up more despairing and urgent every day. It is the cry of those who, in the heart of what we call our civilization, are lost in darkness; it is the cry of Society, which feels the insecurity of its secular foundations.

"We cannot shirk the task which the Master gives us. In assigning it to us He relies on our loyalty. Let us then take up with joy and courage the responsibilities of the present time. Let us even sacrifice ourselves for the people, and convince them that if there are barriers between them and us, there are none between us and them. Let us make ourselves one with them, as Christ made Himself one with us.

"'We shall save ourselves, and we shall save France,' said T. Fallot on his death-bed, 'if we consent to sacrifice the visible to the invisible, not to march before the Cross, but to take it up and offer ourselves upon it, so that the people of our time may see it and take it for their one refuge.'"

CHRISTIAN SYNDICATES OF WOMEN WORKERS

Mlle SAVARY, of the *Maison Verte*

The General Assembly of the Christian Syndicates of Women Workers and of Clothing Makers took place on Sunday, March 2d, in the splendid building of the *Mission Populaire*, 1 rue Pierre Levée, Mme d'Abbadir, Honorary President, and Mlle Marie Brunston, President of the Young Women's Christian Association of the Seine, presiding. From the reports presented by the Secretary, Mme R. Sautter, and Mlles Choquet and Charbonnier, Presidents of the two syndicates represented, it appears that syndicates of women are urgently needed for ameliorating the conditions of women's work; that most women who go wrong do so from ignorance or discouragement; that the association in these syndicates of working women and Christian women of social position has proved its usefulness, not only in procuring work for the

former but in promoting a fruitful acquaintance of the two classes and giving birth to a new sense of solidarity between the teachers of industrial professions and their pupils, and that the important question of the "slack season" could best and perhaps only be solved through the larger knowledge gained by association of the three classes in these syndicates. A very amusing entertainment closed the evening.

THE BONNE NOUVELLE

M. Dautry writes from Châlon on February 24th:

We passed a considerable part of the winter at Chagny, arriving there a little before Christmas and leaving it in late February. Our meetings there were good, especially those of Christmas Day, when the marvelous tree was lighted three times in the same evening for as many audiences, each too large for our hall. M. de Grenier-Latour visited us toward the close of our stay. The meetings were crowded, the hearers deeply moved, and a large number came to the decision to serve the Lord. They have resolved to meet weekly from house to house, for mutual edification. The pastors of neighboring towns and especially the pastor at Chagny have undertaken to help them.

In two other places that we visited in the early part of the winter similar meetings have been organized and two others still are planning to follow their example. We therefore leave this part of the Midland Canal* with regret, since we have here found so sympathetic a welcome.

But Châlon was equally sympathetic in its welcome to us yesterday (Sunday, February 23). M. de Grenier, who presided at the meeting, explained very clearly and definitely our purpose in coming. A very large audience listened to him with the greatest attention. It is our intention to spend several months in Châlon, removing the boat from time to time from one to another part of the city.†

*Uniting the Seine and the Loire.—EDITOR.

†Châlon-sur-Saône should not be confounded with Châlons-sur-Marne, where the *Bon Messenger* spent some time fifteen or sixteen years ago, and again more recently. Châlon (without the s), a city of some 30,000 inhabitants, has never been visited by one of our boats; it is only some fifteen miles from Chagny, however, and, as has been seen above, its pastor is very sympathetic with the work of the *Bonne Nouvelle*.—EDITOR.

HOME DEPARTMENT

Washington What might almost be called a "whirlwind campaign" was made by Mr. Berry between four o'clock in the afternoon of February 22d and midnight of the 23d, when he took the train for New York. During those few hours he spoke before a large audience assembled on Saturday afternoon in the drawing room of Mrs. H. B. F. Macfarland, President of the Auxiliary, and preached three times the next day: in the morning in the First Congregational Church, in the afternoon in the Church of the Covenant, and in the evening in the Metropolitan Methodist Church. One who heard all four addresses considered each one to be stronger, more cogent and more eloquent than the previous one; and the crowd that thronged about the preacher after each Sunday service to receive leaflets and subscribe for the RECORD gave evidence that the address had gone home.

Philadelphia One most delightful occasion of the Field Secretary's visit was the tea given by the President of the Auxiliary, Mrs. H. L. Wayland, at the Acorn Club, Tuesday, February 18th. Mr. Berry spoke of "The Appeal of France—The Response of America."

At least two hundred were present to hear this noble address. Mr. Berry mentioned several obstacles to the evangelization of France by herself. One was the opposition of clericalism and socialism, her greatest foes; another the very small proportion of active Protestants in France; a third that the amount of consecrated wealth is small. He said: "True, the wealth of France per capita is far greater than ours, but it is not in the hands of those who would evangelize her."

These facts left little doubt as to what America's Response should be. To judge by the chat in the tea-room following the address, one would feel sure many had concluded that America's Response should be a most emphatic one—heart and soul for France.

On Tuesday, February 25th, Mr. Berry **The Field Secretary** broke new ground in the Roseville Avenue Church of Newark. On Saturday, March 8th he spoke at a reception in Flushing, L. I.; on March 27th, morning and afternoon, he addressed the annual meeting of Troy and Albany; on the 9th, Sunday, he spoke in the Market Square Presbyterian Church, of Newark; on Tuesday evening the 11th, to the students of Princeton Theological Seminary, and on Wednesday the 12th at the annual meeting in Boston. On April 2d, Wednesday, he spoke at the New York, and on Thursday the 3d at the Orange annual meetings. On the 13th, being in Pittsburgh for the Silver Anniversary, which occurs on April 14th, he will speak in the Shady Side Presbyterian Church. Montclair has asked for an address on May 20th, which as our readers know, will be after the Annual Convention in Pittsfield.

The annual meeting of the Auxiliary was **New Brunswick** held in the Presbyterian Church, February 2, 1913, Rev. W. W. Knox, D.D., presiding. Dr. W. H. S. Demarest, president of Rutgers College, gave a noble address, of which the following is a brief outline.

In the Epistle to the Hebrews read in our hearing this afternoon, we have the words: "These all having received a good report through faith, received not the promise, God having provided some better thing for us that they without us should not be made perfect."

This word of Scripture summarily completing the story of the Old Testament heroes of faith belongs as well, we believe without irreverence, to the Huguenot heroes of long after generations. In the long and distinguished succession of those who have received and transmitted the traditions of the church of Christ through good and evil report none perhaps deserve enduring fame and filial remembrance more than the sons and daughters of France of the Reformation days. To our generation as to every generation there falls the duty and the privilege of honoring the several groups of leaders in the world-movement of the gospel, and of deriving new devotion from them. To some comes such call to ever new remembrance of the Puritan and Pilgrim; to some, of the Quaker; to some, of the Dutchman; to some, of the Presbyterian, the Scotch-Irish; to some, of the Englishman, the Anglican or the Wesleyan. To some of us falls the honor of ever-new exalting of the Huguenot and ever-new devoting of our lives to his ideals and undertakings.

We commemorate the multitude of Frenchmen who through long time and in many lands, and widely in our own land, under the banner of fatherland and church, endured hardness and kept the faith. * * * It was no worldly ambition, it was no self-profit by withdrawal from the world; it was not devotion to a human high ideal, it was not a purpose of service of fellow men; it was faith in God, and in Jesus Christ.

I want to speak of two or three points where the Huguenot has a commanding place in our history and life.

1. The National Life: the Depleting of France and Enriching of America. Never perhaps has any land more plainly or more largely sapped its life by its own wilful waste than France. A noble race, it cut out by death or exile its noblest part and debased its remainder by unchecked passion. The tens of thousands on tens of thousands who went out from their homes, from their fertile fields, from their throbbing industries, depleting the population, still more impoverished the virile, noble quality of the nation. For it was the best blood of France that thus poured itself out literally to lose itself in the soil of the fatherland or to pulse abundantly in some far country. They were ministers and statesmen, noblemen and artisans, merchants and manufacturers. Rank and wealth were common among them. They were men of vision, ideals, enthusiasm. They were lovers of their country, patriots of the finest type. It was no small drain upon the nation's vitality when its very arteries were opened and this its richest blood flowed over the borders and across the seas to mingle with other streams in new commonwealths. France reaped the harvest in the wrong and irreligion that grew apace, as well as in the lessened produce of the field and of the factory, in the unbelief and reign of terror that blackly stained her life through years long after.

2. The Forsaking and the Sustaining of a Church, of Religion. We are reminded that the cause beneath this whole story is religion and devotion to it. The motive which thus separated the Huguenot people from their fellow countrymen was the fear of God, the call of faith. As the Huguenots came to this land, they brought this unquenchable ardor of the faith. They brought their church and their minister; they brought their pureness of the gospel and their cleanness of life; they brought their devotion to the Word and their spirit of sacrifice. They were not so many or so centrally located that their racial assemblies could endure or ought to have endured. But swiftly as their language passed and their life spread out, they entered into any near-by church of the Reformed. The church was the heart of the social and civic life; the Bible was the guide of their life; the minister was the adviser and patron of all their local and personal affairs; religion was their vital breath. My own ancestors for years on Sundays travelled their 15 miles from Hackensack to Bergen to worship in spirit and in truth; at New Paltz, the settlement of Beviders and Du Boises and other well known patentees, the church records pass from French to Dutch, from Dutch to English, the language changing but the worshiping assembly unchanged, and the membership roll the very life of the shaping national citizenship. They had in this fair, free land the priceless privilege denied them in the fatherland, for which they had been willing to sacrifice all they possessed and life itself.

3. The making of the Man, the Gentleman and the Christian. The one thing needful after all is the individual, his quality, his character, his personality. The life of races and of men in the Providence and Kingdom of God is going on toward the perfect society, and toward the perfect man. Each man of us stands for himself and is judged for what he is. Honoring the Huguenot, we tell his fidelity to every trust, his staunchness in every duty, his brave loyalty to principle.

And now God has provided some better thing for us—that they without us should not be made perfect. He has given us the greater power, the freer life and the larger riches, and the charge that lies in this rich heritage out of their deep and hard experience, out of their unswerving devotion to the Protestant faith and the Reformed Church, must be that we sustain and advance that cause for which they lived

and died, that they may not have wrought in vain. If the cause were great enough to command them as it did, it surely is great enough to command us in our day and generation. Therefore to-day we bear in mind those who carry on their work in the fatherland and who look to us for sympathy and help.

New York

Including Executive and Managers' meetings, parlor meetings and socials, nineteen McAll meetings have been held since the first of November, at nearly every one of which the President, Mrs. J. C. Coleman has presided. The season closed with the Annual Meeting on April 2, in the Chapel of St. Thomas' Church, the rector, Dr. Stires presiding, conducting the exercises and introducing the speakers. Mrs. Coleman gave the home story for the year. The Recording Secretary, Mrs. Wright, read the Report of the Corresponding Secretary, absent at a distance. The principal address was by Mrs. H. L. Wayland, Corresponding Secretary of the Association, and the Field Secretary gave an outline of the opportunities that lie before the Mission in France.

Pittsburgh

Celebrates its twenty-fifth anniversary April 13th to 16th. Among the exercises will be a Sunday morning sermon by Mr. Berry in the Shadyside Church and a jubilee luncheon of 200 covers in the Fort Pitt Hotel on Tuesday with prominent ministers, laymen and ladies partaking. The Silver Jubilee report, written by the Honorary President and attractively printed, will be distributed on this occasion.

IN MEMORIAM

MRS. JOHN S. NEWBERRY

The American McAll Association has suffered a distinct loss in the passing of its Vice President for Michigan, Mrs. John S. Newberry, of Detroit. Mrs. Newberry was the daughter of Hon. Truman P. Handy, of Cleveland, and was born in that city on November 15, 1835.

Her married life was spent in Detroit and that city will ever feel the influence and uplift which radiated from her home, touching every need, not only through personal ministrations but through the medium of large philanthropies. Among them were the endowing of a hospital, the establish-

ment of a nurses' home and the erection of a chapel in memory of her husband, who died in 1887.

At that time Mrs. Newberry was left with the stewardship of a large fortune, which she administered in a wise and judicious way. As an influence cannot be limited but is ever widening in its course, the world was touched at its farthest points and benefited by her generosity.

Mrs. Newberry was always interested in the education of young people, and sent several young women to Paris to carry on their studies. Through this interest she became a supporter of the McAll Association, for she realized that the influences for ill as well as for good experienced in that city were being brought home and made a part of our nation.

Among the names of the Vice Presidents which stand as an inspiration we shall long miss that of Mrs. Newberry.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FEBRUARY 6—MARCH 24, 1913

MASSACHUSETTS, \$1,455.77		NEW JERSEY—Continued	
Boston Auxiliary	\$1,230 77	Englewood Auxiliary	\$15 00
Easthampton Auxiliary	25 00	Morristown Auxiliary	131 25
Wellesley—Legacy, Mrs. Mary		Newark Auxiliary	430 00
F. Wheeler	200 00	“ “ Expansion	50 00
CONNECTICUT, \$3,759.99		New Brunswick Auxiliary “	20 00
Birthday Gift to the McAll		Plainfield Auxiliary	1,096 00
Mission from the Connecti-		Trenton Auxiliary	65 00
cut Vice-President—Expan-			
sion Fund	\$3,500 00	PENNSYLVANIA, \$5,983.40	
Meriden Auxiliary—Special Gift	100 00	Philadelphia Auxiliary—Expan-	
Norfolk Congregational Church	21 87	sion Fund	\$210 00
Norwich Auxiliary	38 12	Philadelphia Auxiliary	773 40
New Britain Auxiliary	100 00	Pittsburgh Auxiliary (A Friend)	
		—Expansion Fund	5,000 00
RHODE ISLAND, \$50.00		MARYLAND, \$488.25	
Providence—Expansion Fund	\$50 00	Baltimore Auxiliary	\$488 25
NEW YORK, \$3,921.48		DISTRICT OF COLUMBIA, \$350.00	
Buffalo Auxiliary—Expansion		Washington Auxiliary	\$325 00
Fund	\$25 00	“ “ Expansion	25 00
New York Auxiliary	3,686 48	ILLINOIS, \$30.00	
Rome Friends	10 00	Chicago Auxiliary	\$30 00
Rochester Auxiliary	200 00	MISSOURI, \$75.00	
NEW JERSEY, \$2,110 25		St. Louis Auxiliary	\$75 00
Belvidere Auxiliary	\$73 00	MICHIGAN, \$100.00	
Elizabeth Auxiliary—Expansion		Detroit Auxiliary	\$100 00
Fund	100 00		
Englewood Auxiliary—Expan-			
sion Fund	100 00		

Contributors to the McAll Mission will be gratified to observe that as one means of meeting the expense of publishing the RECORD it has been decided to open the magazine to advertisements. Our readers will doubtless be glad to aid by patronizing the advertisers wherever possible, mentioning the RECORD.

The Life of Dr. J. R. Miller

By John T. Faris

Cloth. Illustrated, \$1.00 net ;
\$1.10 postpaid.

"This biography is to be highly commended and the writer feels assured that if it could be placed in the hands of the young men in our congregations and our schools, it would go far toward solving the problems of an adequate supply of candidates for the Gospel ministry."—*Bulletin Western Theological Seminary.*



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Inside Views of Mission Life

By Annie L. A. Baird

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If you want to know the facts about Missionary Temptations, Missionary Trials, How Busy is the Missionary, Missionary Diversions, Community Life and some Other Matters, and Missionary Joys, read this book by our missionary at Pyeng Yang, Korea.

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FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

NICE

The annual open-air meetings were held as usual in the beautiful cemetery of the Château on the 1st and 2nd of November. M. Arnold Malan, the newly-appointed evangelist of the Mission, was in charge, and was helped by Pastors Carayon, Bost, Long, Tron, and by Messrs. Valle and Demaria.

THE PEARL SUIT AND SKIRT HANGERS



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There was much hymn-singing, and many short addresses were given, and the audiences numbered many hundreds, of whom the far greater part were evidently not accustomed to our usual meetings. They listened with much attention and respect. Not a few remained for two hours without moving, so great was the interest they felt in the words spoken. It was a striking sight to see these groups of people among the tombs and standing on the terraced slopes, all eagerly listening to the message of love and mercy. (*From "L'Eglise Libre."*)

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